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ABSTRACT

The library at California State University, San Diego, possesses a great number of works on the Aztecs of Mexico. This bibliography lists 355 of the library's holdings on the Aztecs. However, because of the lack of time and funds, some periodical articles, pamphlets, and booklets on the subject were omitted from this list. The works included deal with the Aztec civilization from its beginnings through the Spanish Conquest. Some of the entries are in Spanish. As an introduction to the bibliography, Dr. Arthur J. O. Anderson has written a brief history of the Aztecs. (NQ)

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# THE AZTECS

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Katalin Harkányi

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## FOREWORD

The Aztec theme, for many years, has been associated with California State University, San Diego. For this reason the Library Public Relations Committee, after much research and deliberation, chose to expand this theme and feature the Aztec Indian culture in the new library. An Aztec symbol and motto were adopted, and future exhibits concerning the Aztecs were planned for the future.

In the course of the Committee's work, it became apparent that the library possesses a great number of scholarly works on the subject. To make these readily available to the scholar, student or otherwise interested public, this bibliography was compiled. It is a relatively complete list of the library's holdings on the Aztecs of Mexico and embraces their civilization from its beginnings through the Spanish Conquest.

Unfortunately due to lack of time and funds, many scholarly works, namely periodical articles, pamphlets, and booklets on the subject, had to be omitted. Thus, some of the works of Dr. Arthur J. O. Anderson - renowned authority on the Aztecs and member of the faculty at California State University, San Diego - were not included. Dr. Anderson translated and edited the Florentine Codex, published articles in scholarly journals such as El Palacio, The New Mexico Historical Review, Revista Geográfica Española, Estudios de Cultura Náhuatl, and edited several works while Editor of Publications for The School of American Research and the Museum of New Mexico. Highly qualified to speak on the subject, Dr. Anderson has written a short history of the Aztecs in the form of an introduction to this bibliography.

I wish to express my thanks to Dr. Anderson and to all my colleagues, who gladly and willingly volunteered their assistance, whenever needed.

# INTRODUCTION

Having entered the Valley of Mexico among a number of rather unwelcome immigrant tribes pushing in from the north, the Aztecs had made a place for themselves at first very largely through service in others' wars and later by waging successful ones on their own account. Through these they had established a sort of empire which had been extending farther and farther to the coastlines during their eight decades or so of existence.

It is as warriors that one generally thinks of them, and warriors most of them were: warriors of the sun, whose leaders, we are told, in the first bloom of their conquests had undertaken to guarantee the permance of the sun's daily rising to disperse every dawn the 400 stars of the southern night and the 400 of the northern night. For the current sun and cycle of years might come to an end at the close of any 52-year count, the universe fall into chaos, the world go into destruction, and darkness reign until a different god became the sun and the balance of things was restored.

Therefore blood, mainly that of war captives, was constantly supplied to maintain the strength, the everlastingness of the sun, and of practically all the other important gods. Vast numbers of victims were taken in expeditions of conquest in addition to regular supplies obtained in the scheduled, arranged battles of the "flower wars" with selected neighboring states. Human sacrifices were made usually on the tops of the pyramid temples, sometimes on sacred mountains, in ball courts, on the battlefield; and sometimes they ate parts of these victims, who represented and in a sense became the gods to whom they were offered.

These things, which scandalize us, which horrified the Spanish conquistadores who actually witnessed them in the Sixteenth Century, are what we usually associate with them.

But they supported and benefited from one of the three great civilizations of the ancient Americans, all of which emphasized other things than bloodshed.

The Aztecs had not invented their civilization. Coming into the Valley of Mexico originally among various migrant hunting tribes which occasionally also planted crops, they found the languishing remnants of the former high civilization of the Toltecs, who had come into the region in the same way perhaps 500 years earlier and rescued and revived the languishing ancient civilization of Teotihuacan. The Aztecs tell us that their ancestors were called Chichimecs, and if the term means "dog people" as it may, it is not altogether inappropriate. Intermarriage and intercommunication eventually civilized the Aztecs. With what they found they combined what they themselves were, but many of their most attractive achievements were due to the ancient culture which they continued to develop in the time that remained theirs.

Thus the Spaniards found and marveled at the architecture and engineering, the markets and commerce, the warriors and their control of distant places, the riches and the control of natural resources, the crafts and the skill in intricate processes, which they could appreciate and understand; or the religious rites and beliefs, the sculpture and painting, the system of political, social, and economic control, the telpochcalli for schooling warriors and the higher calmecac for priests and administrators, the literature, some recorded in codices, some preserved in the old men's memories, which few of the Spaniards could appreciate or understand.

Information on many of these features was preserved in the literature. If it was in codices, it appeared in the form of long screen-fold strips of native paper on which were pictured objects or ideograms or conventional signs whose meanings were known, and sometimes rebus-like combinations of pictures suggesting successions of sounds. A tlacuilo -- the term means "painter" -- wrote them down. Priests taught this art in the higher schools, practiced it, and interpreted it. They produced, we are told, genealogies, histories, and epics, year and day counts, religious and mythological works, land records, books of dreams, maps, and so on. These can scarcely be called writings, however; they were at best aids to good memories.

It is a pity that almost all of these were destroyed soon after the Conquest; the missionaries considered them subversive to Christianity, and perhaps many of them were. Today's genuine ancient Mexican codices are mostly copies of pre-Conquest originals; their owners sometimes contrived to save them when they gave up the old ones.

A great deal of ancient Mexican literature never was recorded. Most of one's education consisted of learning by rote. At home, the elders constantly repeated to the growing young people what they too had memorized -- the "discourses of the old," didactic "thou shouldst's" and "thou shouldst not's" that constituted unending exhortations and admonitions inculcating standards of behavior and passing on information to all the well-brought up. In the educational institutions, especially in the higher school, much was formally taught in this way -- historical and epic accounts, religious information, poetry, song, and so on.

People of gentle birth and careful education took a great deal of pride in correct and elegant rhetoric. It showed in the constant didactic effusions, in formal exchanges between noblemen, in prayers to the gods, in the poems which were produced spontaneously and easily by the great, and easily remembered.

Much of this was lost as the older people who carried it in their memories died in early Colonial times. But much has survived, too. Missionaries taught their young converts to write their language with the alphabet; some was thus preserved. Priests like Olmos and Juan Bautista, struck by the beauty of idea and expression, record-

ed and saved discourses of the old. Others like Durán used interpreted codices and informants for accounts describing the civilization of the ancient Mexicans. Some colonials of Indian origin used codices or the remembrance of them for historical works: Tezozomoc and Ixtlilxochitl, for instance.

Whereas the Indian writers were impelled largely by pride in their past and by hope of material benefits, the missionaries were moved fundamentally by religious zeal. No less than any of them, Sahagún, whose methods were uniquely anthropological in his time and whose account is the most complete, took the view that the circumstance, the disease, the enemy could be overcome if information about it were complete.

Questioning informants, analyzing and comparing, collating the results over a long period of time, he finally completed, toward the end of his life, his General History of the Things of New Spain, probably the fullest and most authentic record of the way things were in Mexico before the Conquest.

It may well be impossible to enter fully into the minds of Aztecs of 500 years ago, but we are penetrating part way with the help of scholarly works old and new.

Arthur J. O. Anderson

Dr. Arthur J. O. Anderson

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